The Orthodox Herald

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Volume 53, No. 10 ISSUE 633 **FEBRUARY 2005** **www.orthodoxherald.homestead.com**

WHAT WE TREASURE

How often do we ask ourselves: Do I trust in Christ? Do I really put my hope in Him? Or am I like the rich man in Luke 16:19-31 who relies on my own physical comforts and my daily routine to give me a sense of security? We often allow these creatures, or shall I say created comforts, to be the prop of our spiritual and emotional needs.

For example, as we meet King Lear strutting upon the Shakespearean stage, he is demanding flattery and obeisance. He postures proudly on his throne, relishing the compliments that are doled out to his vain sense of worth. To those who flatter best, he grants land and wealth and power. Giving away all the power and territory that he once rules, Lear presumes that because he holds the title, and claims all the privileges of kingship, he will be able to live as he always has. However, as we know, his family members turn on him because they want the power and wealth that he had, and so Lear is left to wander in the wilderness alone. He has put too much trust in the trappings of wealth and power to see the truth. His family has become unnatural in their greed.

Do we not feel in our comfort or as content as we might be, that there is always something missing, something that has not yet been acquired that will bring true satisfaction? Are we perhaps like the people described in the 6th chapter of Amos? "Who sleep upon beds of ivory, and live delicately on their couches, and eat kids out of the flocks, and suckling calves out of the midst of the stalls: who excel in the sound of musical instruments, they have regarded them as abiding, not as fleeting pleasures, who drink

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MEETING OF OUR LORD

Forty days after His Birth, the Infant Jesus was brought to the Temple by His parents to fulfill the Law of Moses given in Leviticus 12. This day, which falls on February 2/15, is given several names in English: Encounter, Meeting or Presentation. In Slavonic it is Streteneya.

We can read about it in St. Luke 2:27-39 as this is a Scriptural Holy Day.

The parents of Jesus followed Jewish law and brought their first-born son into the Temple. We read about this in Exodus 13:2; "consecrate to me every first-born that opens the womb among the Israelites."

The Virgin is purified on the 40th day after the birth according to Jewish law found in Leviticus 12:6-8. "When the days of her purification for a son or daughter are fulfilled, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a sin offering, unto the door of the tabernacle of the congregation unto the priest."

The divine services of the Church are clear about why this act of submission to the law of Moses was performed. The Lord had to do all things according to God's law so that in Him the law might be fulfilled in all of its details, and that this fulfillment might be given to all who accept Him.

The story of the meeting is beautifully told by St. Luke. Mary and Joseph took Him to Jerusalem, which was not far from their home in Bethlehem, to the temple located there. Mary offered Him to God as prescribed by Jewish law. They offered a sacrifice of two turtle doves.

They were met at the entrance to the temple by an aged holy man

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GET READY

On February 13 we will hear the story of Zacchaeus read from Luke 19:1-10. This is a sign that Lent is fast approaching. Only a month remains before it starts on March 14. This story is one of the favorites of Sunday School students because they relate with the little man who had to climb a tree so that he could see Jesus. Many lessons can be drawn from the reading from Luke. St. Nikolai in his Prologue wrote:

"Today is salvation come to thy house." Luke 19:9. Thus spoke He whose words are light and joy, and the renewal of the righteous. As lowering mountains are clad in green and covered with flowers at the breath of spring, so each man, however plastered and mired with sin, becomes refreshed and rejuvenated by the nearness of Christ. For Christ's presence is like that of some life-giving, scented balsam which restores health, increases life and gives saviour to the soul, the thoughts, the words of man. In brief, distance from Christ means corruption and death, and closeness to Him means salvation and life.

"Today is salvation come to thy house," says the Lord as He enters the home of Zacchaeus the sinner. Christ is the salvation that comes, and Zacchaeus is the house to which He comes. Each of us, my brethren, is a house in which sin dwells while Christ is afar off, and to which salvation comes as Christ draws near. Whether Christ is able or not to draw near to my house and yours depends on us. You see that He did not force an entry into Zacchaeus's house, but came as a warmly invited guest. Little Zacchaeus had climbed up into a tree, to see the Lord Jesus with his

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THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Scranton, PA 18505
an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Computerist Betty Kovach
Web Master - Michael Wesdell
Annual Subscription $8.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
POSTMASTER: Send address changes to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Phone 570-256-7232
Web www.orthodoxherald.homestead.com
Contributions are tax-deductible
Published since 1952

CHRONOLOGY

FEBRUARY 2005

DIED: Fr. Nicholas Fedetz, retired, in Bayonne, NJ
Matushka Isabella Anderson, wife of Fr. John in Billings, MT
Matushka Anna Pateyuk, widow, in Minneapolis, MN
Matushka Helen Benigsen, widow, in Denver, CO
Fr. Alexander Kobashar, retired, Manchester, NH

STATISTICS released by the Moscow Patriarchate show that there are 277 million Orthodox worldwide. Of this number, 160 million are under the amophore of the Moscow Patriarch, which has 277 institutions based in 42 countries. Outside of Russia, it has 263 priests with 10 bishops in eight dioceses and 16 monasteries.

COMBINE A VISIT TO HISTORIC COOPERSTOWN, NY with a pilgrimage to Holy Myrrbearers Monastery. The 28th Patronal Feast will be celebrated on May 14, 15 and the 9th Annual Fall Pilgrimage on Oct. 8. For more info call 607/432-3179.

THREE SCHOLARSHIPS are being offered by the Eastern Orthodox Committee on Scouting. Applications can be obtained from EOCS Chairman: George N. Boulukos, 862 Guy Lombard Ave., Freeport, NY 11520. May 1 is the deadline for submission of applications.

VLADE DIVAC of the NBA's Los Angeles Lakers has offered to match private donations to IOCC's Kosovo humanitarian assistance project for up to $50,000. Divac and his Foundation have helped IOCC provide half a million dollars to his homeland since 1997. Renewed violence and a precarious security situation have resulted in suffering and displacement for thousands of people in Kosovo.

KUDOS TO ST. MICHAEL'S PARISH in Binghamton, NY for combining a program of religious and ethnic activities for their Centennial Celebration. The parish has adopted Uzhorod Hospital and various charitable organizations in Central Europe for the past five years. Fr. James Dudtko is pastor.

A NEW GENERATION OF BIBLES borrow from movies and video games to appeal to teens. The covers look like any other teen magazine. Inside, they have the complete New Testament, but with a twist. They emphasize the visual image rather than the written word. Many of them delve into topics such as cloning, tattoos, suicide and divorce, sometimes in a glib, fun and eyecatching way.

RECENTLY PATRIARCH ALEXY II gave a public address in which he assured Serbs that Russia would stand behind them as they did many times in history when Russian Orthodox were in trouble. He said: "Serbs are ousted from Kosovo and Metchija, ...with the connivance of international agencies that vouched to bring Serbia peace. Churches and monasteries of Kosovo are ruined and desecrated... What is going on in Kosovo is never broadcast on the television nor discussed at political forums."

EXPECTED TO BE OPEN IN A YEAR is the first ever Russian Orthodox Church, to be built in Cuba. About 300 people attended the Divine Liturgy and groundbreaking for the church which is being financed by the Cuban government. Most worshipper attendees were Eastern European living in Cuba.

A CROSS, about 18 feet long and 14 feed wide, topped by a stone dove, which once graced St. Sophia Cathedral in Novo Novgorod, Russia, will be returned by the Spanish government. It was toppled by artillery fire during World War II and taken to Spain when their troops retreated. It was located in the Museum of the Military Engineering Academy in Madrid; and upon its return will be examined and, depending upon its condition, will either be returned to the central dome of St. Sophia or will be placed in the Archaeological Museum of the Cathedral.

METROPOLITAN JUVENALIS of the Kursk Diocese in Central Russia took leave of his diocese after 20 years. After a service, he thanked his flock and secular authorities for their trust, support and prayers. He then divested himself of his sacerdotal robes and the white cowl of his ecclesiastical rank to put on the black cassock of a hermit. He announced that he had secretly taken monastic vows of extreme ascesis.

THE MOST ANCIENT CHRISTIAN CHURCH, probably built between 393 and 398, has been found in the Rhodope Mountain in Southern Bulgaria. Archaeologist Nikolai Ovcharov said that much Thracian pottery of the late Bronze era had been found near the partially unearthed church.

SEVERAL JURISDICTIONS are trying to get use of the Dormition Cathedral in Kharkov, Ukraine. The government said nothing will take place for at least four years. The 18th century cathedral and the 19th century bell-tower are now being used as the organ hall of the Kharkov Philharmonic.

MANY RELICS HAVE BEEN RETURNED TO THE ORTHODOX in the last 25 years. One Vatican official said that it is not always a question of donating the relics since most of these sacred items were either stolen centuries ago from the Orthodox or were sent to the West for safe-keeping during times of war and persecution. Now that various perils no longer exist in some of these nations it is time to return at least some of them to their rightful owners especially since the veneration of relics is so important to the Orthodox.

(Continued from front page)
WHAT WE TREASURE

strained wine, and anoint themselves with the best ointment..." All of us have our bed of ivory, we all indulge ourself in some way.

It would then be wise to remember the words of St. John Chrysostom who tells us that wealth is given in trust from God: that we merely share it. Surely if we misuse God's gifts we will one day learn to regret it. Is it that we indulge our materialistic and bodily appetites because there is a hunger within us that will not go away? Do we think that being part of the Church is being free from care? Have we forgotten the martyrs, even Christ Himself who had nowhere to lay His head?

As we grow accustomed to behaving selfishly, our hearts become cold, and the natural bond that God has ordained between Himself, our neighbor, and ourselves, is broken. In the Gospel according to St. Luke 18:18-21 there is another rich man who cannot give up his wealth for fear of losing his worldly security. In so doing, he turns his back on Christ and abandons the Kingdom of Heaven. Have we not all done this ourselves in some way? Withheld from a beggar or brother because we felt we could not afford it? Let's bring to mind our Lord's parable in Matthew 25:32-46 about the sheep and the goats.

The rich man who despises Lazarus realizes his own mistake only when it is too late. He chose to live a life of self indulgence, forgetting to love God and neighbor. Even though he knew Moses' teaching, he could not apply the truth. He finds himself in hell, unable to achieve even a drop of relief from his torments.

Do we who have Christ, see the truth? Remember what riches Christ has in store for us: "Fear not, little flock; for it is your Father's pleasure to give you the kingdom."

There is no need to heap up wealth or riches. Nothing will ever be lacking to those who sincerely follow Christ. In seeking him, in laying aside all earthly cares, we shall want to serve Him. We shall see that God rewards works of faith. In serving Christ we shall be serving our neighbor. As we give things up for Christ, we shall see that we have far more than we even really needed. And King Lear, as we learned earlier, having lost everything, learns that it is the love of his youngest daughter that means most to him.

Who more than Christ God can provide us true security? And this security is not of the kind that will die with our body for we will have gained the kingdom of heaven. We know that our God is a God of love and generosity toward mankind. Therefore, we give Him thanks and return this love. It is in sharing all that we have all that we are with our neighbors that we demonstrate this love. and with this, we send up glory to the Father Who is from everlasting, His Only-begotten Son, and His Holy life-giving Spirit, now and ever and unto ages. Amen.

Nicholas Young
(student St.. Tikhon's Seminary)

(Continued from front page)
MEETING OF OUR LORD

named Simeon, who awaited the coming of the Messiah as he had been promised by the Holy Spirit that he would not die until he had seen the Messiah with his own eyes. When Simeon saw the Child, he instantly knew that the promise had come true. He said the prayer which is recorded in Luke 2:38 and is sung at each Vesper service. "Lord, let your servant depart in peace, according to Your Word, for mine eyes have seen Your salvation, which You have prepared in the presence of all people, a light to enlighten the Gentiles, and the glory of Your people Israel."

In many churches, candles are blessed on this day. These candles are called "Hromnetse" or Thunder candles. They are taken home and lighted when a thunder and lightning storm comes.

Another tradition emanating from this day is the churching of a child and its mother 40 days after birth. Feminists are now taking issue with this ceremony.

(Continued from front page)
GET READY

own eyes. He had sought Him, desired Him. And we must seek Him in order to find Him, and desire that He draw near to us, and climb up high in spirit to meet His glance. Then He will visit our house as He visited the house of Zacchaeus, and bring salvation with him.

Draw near to us, O Lord, draw near, and bring us Thine eternal salvation. To Thee be glory and praise for ever. Amen.

SEVEN

In Matthew 18:21-22 we get the answer to a question: How many times am I supposed to forgive someone who is forever doing something to hurt me? In Matthew, Peter comes to our Lord and asks Him the same question "Lord, how often shall my brother sin against me and I forgive him? till seven times? Jesus answered him I say not unto Thee, Until seven times; but, Until seventy times seven."

To understand Jesus' answer we need to know what significance seven has. In Holy Scripture the number seven indicates wholeness, completion, fullness.

The Lord forgives sinners seventy times seven, and more. But we may ask, if sinners persist in sinning after this, will God save them against their will? He will not, for that is not the principle of the salvation of men. The rule is that people must willingly consent to salvation by God. If people, for seventy times seven, refuse the salvation of God, then He will not save them.

LIGHTER MOMENT

The young girl assured her parents that she and her boyfriend were only half serious about getting married: "I am – he's not," she explained.



KRYNITSA, POLAND

The Orthodox Church in Krynitsa was originally located in the center of town on a valuable piece of property in this beautiful resort spa town. The church property was taken from them and after many years of legal action, the Orthodox congregation was given a piece of property in place of the one which they had owned for centuries.

Unfortunately, the property given them was not very well suited for a parish church. It is located on the far outskirts of the city on the top of a high hill. It is almost inaccessible except by foot. To reach the church, it is necessary for people to take a bus which runs as far as the bottom of the hill. It is then necessary to walk up a rutted road what seems like a mile to get to the church. A car can make it up only with difficulty.

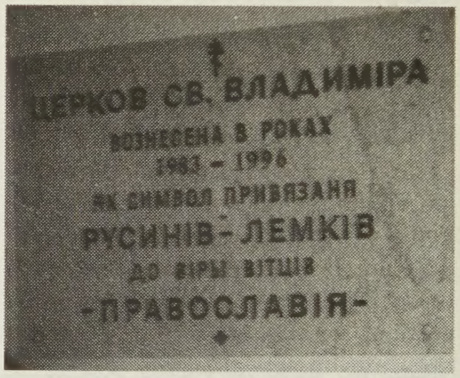
After the land switch was offered, the congregation despaired. They could not make up their minds on whether to build or let the matter drop. Finally, a decision was made. Although they were very poor, they would take a chance and try to build a church to the greater glory of God. They knew the location was terrible, but they vowed to build a jewel of a church – a thing of beauty which would stand on the hill for all to see. God would help them "Boh pomozhet." Little by little, stone by stone, for over 13 years they toiled to build a small but beautiful church. They dedicated it to St. Vladimir the Great.

God does work in mysterious ways his miracles to perform. It so happened that a group of people from America, descedents of people who had left Krynitsa many years ago, found that a Carpathian tour was being planned by Fr. Basil Stroyen for the canonization of St. Maxim. Although his ancestors did not come from this area, they did come from Uzhorod which is a part of the Carpathians. They were most impressed with the humbleness of Bishop Adam and touched by his zeal to complete the church on the hill in scenic Krynitsa. They took up a free will offering and many added this to their charities. In subsequent years, tour members were also intrigued by the unfinished church and voluntarily donated toward it. On each tour, a stop was made in Krynitsa and at Bishop Adam's see in Sanok. He always had the tour members as guests in his humble home for tea and sweets. He gave an interesting tour of his cathedral and told of the history and plight of the Orthodox. He was most proud of a printing press in his basement which had been donated by funds collected by Fr. Stroyen and George Walko.

The year prior to the consecration of the church in Krynitsa, tour members were moved to tears by the reception they received from the bishop. As they entered the compound, they were met by Bishop Adam with outstretched arms. He shouted: "Our prayers have been answered. The Americans have come. They will help us put on the roof." It seems that he had been meeting in his office with the committee from Krynitsa. They were very discouraged because they did not have and could not raise enough money to put on the permanent roof. The Americans had come and as many of them had made earlier tours, they knew of the problem, felt close to Bishop Adam, and gladly gave enough money to put on the roof. – the Americans came through.

The following year, the tour group was present for the consecration of St. Vladimir's Church. The day couldn't have been worse. It was cold and rainy. The bus left us off at the foot of the hill. We joined the hundreds of others who were getting off the city bus and started to trudge up the wet, muddy, stony, slippery hill. About a half hour later we arrived at the church. Soggy and wet – complete with muddy wet shoes. We stood in the packed, steamy church for the dedication.

The service was inspiring, the fervor of the people kept us from noticing our discomfort. We – the Americans who were blessed to be there for the dedication – and all others of the previous tours who had helped in the financing of this church in Krynitsa are prayed for at each service: "For the founders of this holy temple." Yes, we had a part in it. What a wonderful feeling!



IT'S UP TO YOU

God gave you this day to do just what you would.
You can throw it away – or do some good.
You can make someone happy, or make someone sad.
What have you done with the day that you had?
God gave it to you to do just as you would.
You can do what is wicked, or do what is good.
You can hand out a smile, or just give 'em a frown.
You can lift someone up, or push someone down.
You can lighten some load, or some progress impede.
You can look for a rose, or just gather some weed.
What did you do with your beautiful day?
God gave it to you, did you throw it away?

THE DIVINE LITURGY

The Origin (2)

There are rules governing the serving of the Divine Liturgy. 1. Only a bishop or priest may celebrate the Liturgy.

2. It may be served every day of the year except in Great Lent, on Good Friday, and a few other days of the year.

3. It may not be said more than once a day by the same priest on the same altar (prestol).

4. It can be celebrated at any time between dawn and midday. In the days of the Apostles and the Early Church the Liturgy, like the Last Supper, was celebrated in the evening and the vigil lasted well into the night. When all late meetings were forbidden by Roman law, it took place at dawn.

Its Principal Parts

The Divine Liturgy of St. John Chrysostom or of St. Basil consists of three parts: the Preparation which is called the Proskomide when the bread and wine are prepared for the consecration; the Liturgy of the Learners, the Catechumens: and the Liturgy of the Faithful.

The Preparation or Proskomide which is the first part of the Liturgy is not seen by those in church. It takes place in the altar. During this time the hours are read.

It received its name because in the early church the gifts of bread and wine for the sacrament were brought by the faithful as gifts to God as thanks or in prayer for themselves or others – living or dead. At the same time a paper on which was written the names of those for whom prayers were desired was also given to the deacon to give to the priest who selected the best of gifts for consecration. The remaining donations were afterwards shared by all at a common meal called the agape. Later on the bread and wine for the Liturgy were provided by the priests. However, it is still customary to send up lists of names for prayer. In this way all of those for whom we specifically want prayers, whether living or dead, are united together with us in the holy mystery of the Eucharist.

(to be continued)

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yak tam kolo vas? Toot not so good. Me husband takee grouchy zhe yah dumam zhe yak scrayzuyoy. Yah tried shitko no nech neh pleasuye yeho. Mozhe me patience takee short boh yah neh feeluyyou tak dobre. Yah mam infection. Yah taka warm zhe yah decided to go do doctora. Ohn me dal prescription nah antibotic.

Yah peeshla doh drugstoryu ee dostala pillulee. Yah couldn't believe kolle yah dostala bill that pillulee cusuyut 50 dolarov. Yak yah diggin in me pocketbook yah neh mala 50 dollars. Yah diggin toot e tam dumam zhe mozhyu naydo change. Yah getting taka nervous, yah getting taka sweate. Taka dluga line ee shetke in line watching me. Finally yah nashla 48 dollare. Then couple of people in line must have felt sorry nah mene. Oden starshe chelovek kollected penyonsee ot druhee ee collectoval enough shto yah mala 50 dollara ee 40 centee. Yah taka ashamed. Yah yeh thankovala. Dostala pillulekee ee take fast walkovala away.

Kolee yah got home, yah started to take dve pillulee. Yah shaking so bad, yah dropped one nah floor. Yah hladala, noh neh seeing it. Yah better find it. It was yak over 3 dollara zah pill. Yah hladam ee hladam. Finally, yah got down nah koleenah. Aha, there it is! Noh yah couldn't get up. Yah kretchyu ee kretchyu doh staroho – Staree, staree, noh ohn watching TV ee neh chuyee mene. Finally, yak make it. Yah peesla dah bed ee fell asleep.

Noh shitko bullo varta. Yah feeling better,

Budte zdrove
Hanya.

* * * * * *

Solitude, prayer, love and abstinence are the four wheels of the vehicle that carries our spirit heavenward. (St. Seraphim)

THE PUBLICAN'S PRAYER

This year, the Sunday of the Publican and Pharisee falls on February 20. We will hear their story in Luke 18:10-14. One verse will be very familiar to many. It is verse 13 "God be merciful to me a sinner." Adaptations of this verse are said by many Orthodox who say the "Jesus Prayer," which is also known as the Prayer of the heart. To aid them they use prayer knots or beads numbering 25, 33, 50, 100 or 103 strung on a cord. These cords are called Chotki. You will see people with them wrapped around their left wrist.

There are several versions of this ~~simple prayer~~. It is repeated many times and the user of the chotki move their fingers from one knot or bead to the next – counting their prayers. The Jesus Prayer reads: "Lord Jesus Christ have mercy on me a sinner."

or

"Lord Jesus Christ Son of God have mercy on me a sinner."

Some people add to their prayer time by praying for special intentions for others. "Lord Jesus Christ Son of God have mercy on ......" here they insert the name of a sick person or of someone who is in need of special prayers."

It is interesting to note that the chotki were first used by monks as a tool to enhance their prayer life. It is now being rediscovered by many.

LIGHTER MOMENT

On evening, a man knocked on the door of his neighbor's house. A young boy, about ten years old, opened the door. The man asked the lad: "Are your parents in?"

The boy answered: "They was here, now they is not here."

The man was amazed and said: "Was is? What kind of language is that? What are you learning in school? Where is your grammar?

The young boy answered: "She's back in the kitchen, baking cookies."

* * * * * *

Some people come into our lives and quickly go. Some stay for a while and leave footprints on our heart and we are never, never the same

PRESS FUND

Often a note or letter accompanies a donation to the Press Fund. I always look forward to "mail call" and hearing from old friends and new ones. They help keep me at the typewriter when I would rather watch TV. Thank you/Spasebo.

John and Helen Koff, Ellen Motoviloff Miller, Everett Ray Green, Scott and Susan Boris, Michael Glagola, Ethel Watlock, Mr. and Mrs. Stefan Nafranowicz, Vera Meiss, Leda Taradonova, Anonymous (2), National Slovak Society, Mr. and Mrs. Edward Chuprinko, Mary Kaminsky, Andrew Hvizd, Stephen Rydgig, Catherine Shaffchick, Don and Carole Holobinko, Mr. and Mrs. Cyril Wadzita, William Soltis, Dee Baumgarten, Sam and Becky Rameas, Fr. Joseph Kreta, Joseph Lesnick, Irene Allen, Joseph and Helen Zak, Elizabeth Patnychuk, Anne Dorozynski, Mr. and Mrs. Harry Kulick, Anna Sousa, John Lukatchik, John and Geri Petrona, Joseph Mikus, Dorothy Wasylko, Steve and Lillian Sokol, Irene Rossi, John and Sophia Bodnar.

Mary Zacharkiw in memory of Martha and Semyon Smereka.

Sandy Serafin in memory of dad Stephen Serafin.

Zanovia Pecuch in memory of husband Dr. William Pecuch, grandson Derek Statkevicus who perished in the World Trade Towers, Zenaida Susko, and sister-in-law Matushka Irene Soroka.

Juliana Kuzmich in memory of Dr. Natasha Stavisky.

DiFlorio Family in memory of Fr. and Matushka Peter Felenchak and James DiFlorio.

Rose Minarich in memory of husband John.

G. Sarosi in memory of Fr. Dimitri Voytilla.

Family in memory of Albert and Gertrude Rubnicky.

William and Sophie Holak for health of Fr. Michael Dahulich, Marie Souchik. In memory of deceased family members and Afanasy Grisshenkov. Mary Burke in memory of sister Olga Holowatch Barnes who died on February 4, 2004.

Lori and Michael Wesdell in memory of Fr. Basil Arnold, Julie and Natalie Katko in memory of Fr. Basil and health of Matushka Nina.

Matushka Nina in memory of Matushka Irene Soroka. Best wishes to Mr. and Mrs. John Kuchmanich who were married 70 years ago on February 2.

* * * * * *

The Chinese word for "crisis" has two characters. The first means "danger" and the second means "opportunity."

WHAT IF?

According to an old story, one day the world awoke to find that the Bible had disappeared. Not only was the Holy Book gone, but all traces of its influence had vanished. Only then did men begin to see the power of God's Word.

All the great art galleries had massive empty frames on the walls, for the artistry of the world had drawn much of its inspiration from this source. Much of the music of the world was silenced; the mighty oratorios were no longer to be heard. Songs expressing man's hopes and longings had died away. Christmas and all its heartwarming carols were gone.

The libraries looked as if billions of devouring moths had descended upon the printed pages. Books by authors such as Shakespeare, Milton, Bunyan, Tolstoy and others were almost unintelligible due to the many omissions. Volumes containing great oratory had many of their greatest passages left out. Law books no longer made sense, for the fundamental principles upon which they were based had been eliminated.

The Magna Carta of Britain, the Constitution of the United States, the Declaration of Independence, the Bill of Rights, and all the great historic statements of liberty and human rights were practically wiped blank.

Wherever the English language was spoken, men stammered and were unable to express themselves; they began to realize how deeply the Bible had fashioned their speech.

But the loss of the Bible cut even deeper. Values became blurred, human life grew cheap. Men became tools to be used. The search for peace was considered futile and hopeless. Life became drab and meaningless, and restraints were lost as man unleashed the animal instincts within him.

To reflect on such a story as this is to have a fresh insight into the meaning of the Book of Books. It is to say with new fervor and gratitude the words of the Psalmist (119:105): "Thy word is a lamp unto my feet, and a light unto my path."

Undique (from everywhere)

On days when there is no Divine Liturgy, the so-called Typical Psalms which include elements of the Divine Liturgy such as the liturgical psalms, the Beatitudes, and the Creed are read after the Ninth Hour.

Atheists contend believers leave their brain at the door before entering church. If so, there must be a huge collection of the greatest intellects the world has produced at these doors. There is a book, listing 101 scientists, all believers in God, whose contributions have shaped the world, affecting every person on earth, in a positive way, to make life better and safer for all of us.

It is considered improper to kiss an icon on the face. Kiss Our Lord and the Hierarchs on the hand they raise in blessing. Kiss the Theotokos and other saints on the shoulder or the hem of their robes. On a crucifix, kiss the feet of the crucified Lord.

Dear God: The years come and go, and we do age. We do not wish to find a fountain of youth. What we pray is that we may stay vital and creative as long as we last.

The Nicean Creed or the Profession of Faith, as it is more commonly called in the Orthodox Church, is used as this in baptism as it has been from the beginning. This is why it is recited in the singular: "I believe" not "we believe."

When Hebrew scrolls of the Scripture that contain the written sacred name of God are no longer usable, they are gathered, placed in a coffin and buried in a cemetery with a liturgy of committal. This practice is followed by those of the Jewish faith.

An old proverb says: "Write the wrongs that are done to you in sand, but write the good things that happen to you on a piece of marble. Let go of all emotions such as resentment and retaliation, which diminish you, and hold onto the emotions such as gratitude and joy which increase you."

Editor's Notes

It's mid-winter here in northeast Pennsylvania. We look forward to the budding of the trees and the warmer days. We know they are coming, for the church calendar tells us that we are in the pre-lenten season. Zaccheaus has come, to be followed by the Publican and Pharisee and the Prodigal Son. It gives a sense of comfort and stability to have this routine.

What do you do with your Orthodox magazines and papers once you are through with them? When we were in Wichita Falls, Texas at the Greek Orthodox Church, the parish members brought their Orthodox and Greek papers and left them in the back pew. Others came, added some and took some out. Now I find that Mary B in New Jersey does much the same. She gets more Orthodox materials than most people. After she reads and studies them, she has taken the podvig upon herself to bring the literature to church, leave it in the pretvor (Narthex) for others to take. Kudos to her for sharing and for the church council for providing her a place to leave the literature.

I've received so many requests for the Ethnic Chuckle that I have decided to again start printing some of Hanya's letters to her Aunt Mary in the Old Country. I have told the interested ones that I cannot write a new one each month but have taken their suggestion and will reprint some of them. I didn't realize that Hanya was so well liked.

We have a new Packet Plan member. Mr. John Astorga is sponsoring a Packet to his parish. Welcome. Thank you, John, for helping us spread the word about God and His Holy Orthodox Church.

I was surprised by the response to my editorial last month about the changes in the church. It seems that I touched only upon the "tip of the iceberg."

God Be With You,

Matushka Nina Stroyen

BIBLE QUIZ

1. What city was home to Philemon?
2. What sinful Greek City had a church that received two letters from Paul?
3. In what Syrian city did Paul have his sight restored at the hands of Ananias?
4. What Asian city did Paul avoid so he could hurry back to Jerusalem?
5. What ancient city is associated with Joshua and the blowing of horns?
6. What Philistine city was home to Goliath?
7. What Philistine city did Amos curse for its slave trade?

ANSWERS:

1. Colossae (Colossians 4:9)
2. Corinth
3. Damascus (Acts 9)
4. Ephesus (Acts 19)
5. Jericho (Joshua 6)
6. Gath (1 Samuel 17:4)
7. Gaza (Amos 1:6-7)

FUNDS

ALASKA: Dorothy Wasylko, Margaret Pysarchyk in memory of parents John and Kathryn, Barbara Garbinski in memory of Charles (Herman) Garbinski, Ethel Watlock.

MISSION: Robert Popp, Barbara Manninen, Eleanor Green, Stella Phillips, National Slovak Society

ALASKA AND MISSION: Mary Kaminsky, Mary Zemanik, Elsie Debryn, William and Sophie Holak, Michael Wesdell, Leo O'Filon, John and Helen Koff.

POSTAGE: Mary Kaminsky, John Barna, Anonymous, Sophia Coggins, Anna Bolash, Charlotte Carter, William and Sophie Holak, Dorothy Wasylko, Elsie Debryn, John and Helen Koff, Varina Hansen in memory of deceased classmates of C S Wilson Memorial Hospital School of Nursing, class of 1945 and wishes of good health to the 22 remaining members. Steve and Eleanor for health of John Koff, Claudia Sulin, Matushka Diane Cholcher, Fr. Dan Freude, Matushka Nina and eternal memory of their parents, Betty Supins, Irene Tus, Paul and Mary Roberts, Fr. Basil Stroyen.

Thank you for your help in furthering the work of The Orthodox Herald.



For the past few years, we have received many comments about the Kitchen Corner from male readers. I have challenged them to submit recipes. I have received this gourmet recipe for Russian Imperial Mushroom Bisque from one who wishes to be identified only as a Russian priest. Father, your recipe is delicious – how about sharing more with us?

RUSSIAN IMPERIAL MUSHROOM BISQUE

1 lb. fresh mushrooms, about 450 g.
1/4 lb. butter, 115 g.
1 tbsp. lemon juice
3 tbsp. onion, minced
2 tbsp. scallions, minced
1 1/2 tbsp. flour
6 cups chicken stock, 1 1/2 L.
1 bay leaf
salt and pepper to taste
1 cup heavy cream
1/4 cup sherry
fresh mushroom slices

Wash mushrooms and cut off the stems. Slice 5 cups and reserve. Chop stems and discard tough ends. Slice the remaining caps.

Melt 2 tablespoons of butter in a large saucepan. Add the caps and lemon juice and saute 4 minutes; set aside. Melt the remaining 2 Tablespoons of butter, add the onions and scallions and saute until tender. Add the chopped stems and saute 2 minutes. Sprinkle in flour and cook, stirring, for 2 minutes. Add the chicken stock slowly, stirring with a wire whisk. Add bay leaf, salt and pepper. Cook over low heat, stirring occasionally, for 15 minutes. Take out the bay leaf and using a blender puree the mixture. Return the puree to saucepan and add the sauteed mushrooms, drippings, and the heavy cream. Be careful **NOT** to cook it. Add sherry and gently heat mixture. Garnish with reserved fresh mushrooms if desired and serve. Yields: 6 servings.

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WINTER'S GRACE

Many have been inoculated with a speed virus. The victim takes pep pills to hurry themselves awake and tranquilizers or sleeping pills to rush them to sleep.

Unfortunately, this super-speed spirit has invaded the ranks of church members. We are being programmed to be rapid worshippers: a few short prayers, snappy serving by the priest, cutting out a few litanies here and there, a short sermon or none at all.

Satan is the relentless driver. His "hot line" from hell reaches out to the centers of parishes with its feverish, restless wave lengths. He was the motivating force behind Zacchaeus who "ran and climbed up into the sycamore tree." He was the motivating force behind Jonah who "rose up to flee unto Tarshish from the presence of the Lord." He is the one who has people checking their watches during the Liturgy.

God is not glorified in our hurried prayers. It is the "meek and quiet spirit, which is in the sight of God of great price." (1 Peter 3:4). This hurry, rushing spirit and the quiet spirit are not compatible. It is God's will that His people "dwell in a peaceable habitation,...and in quiet resting places." (Isaiah 32:18).

St. Paul asked all to pray: "that we may lead a quiet and peaceable life in all godliness and honesty." (1 Timothy 2:1-2) How can we do this when we are hurrying to finish prayer? We must "study to be quiet" (1 Thess 4:11). In this restless, hurry-up world it does not come easily or naturally.

Home Bible Reading Schedule

FEBRUARY 2005

1. Hebrews 12:25-26, 13:22-25
2. James 1:1-18
3. James 1:19-27
4. James 2:1-13
5. Col 1:3-6
6. 2 Cor 6:16-7:1
7. 1 Cor 12:7-11
8. Acts 19:1-8
9. 2 Tim 2:20-26
10. 2 Tim 2:1-10
11. 1 Pet 1:1-2, 10-12, 2:6-10
12. 1 Thes 5:14-23
13. 1 Tim 4:9-15
14. 2 Tim 3:16-4:4
15. Heb 7:7-17
16. 2 Tim 4:9-22
17. Titus 1:15-2:10
18. Eph 1:16-23
19. 1 Cor 9:19-27
20. 2 Tim 3:10-15
21. 2 Pet 1:20-2:9
22. 2 Pet 2:9-22
23. 2 Pet 3:1-18
24. 1 John 1:8-2:6
25. 1 John 2:7-17
26. 2 Tim 3:1-9
27. 1 Cor 6:12-20
28. 1 John 2:18-3:10

BIBLE STUDY

A strange thing has occurred this month. The lectionary which the Holy Fathers set up has readings for 32 Sundays in the period from Pentecost to the Sunday of Zacchaeus. This year is one of the years when there are more than 32 Sundays. One of the reasons is that Easter is very late this year - May 1. To fill in the gap, the Fathers have devised an elaborate schema depending upon how many Sundays they need to cover. It can be confusing.

When I started to type the Bible readings for February, I found that there were duplicate readings in January and February. Rather than have you read the same thing twice within a short period of time, I have used alternate readings for these days.

As you read the Scriptures this month, you will note that some of them are taken from 2 Peter and 2 Timothy. These epistles were the last ones written by St. Peter and Paul. They were nearing the end of their lives and the tone of the letters are pensive. They warn their readers to be alert to false leaders and false teachings. They predict perilous times ahead for the church and encourage their readers to remain steadfast in the faith.

A PRAYER IN TIMES OF CONFUSION

Lord, I know not
what to ask of You.
You alone know
what my true needs are.
You love me more
than I myself know how to love.
Help me to see my real needs
which may be hidden from me.
I dare not ask
for either a cross or consolation.
I can only wait upon You;
my heart is open to You.
Visit and help me
in Your steadfast love.
Strike me and heal me;
cast me down and raise me up.
I worship in silence
Your holy will.
I offer myself to You
as a living sacrifice.
I put all my trust in You.
I have no other desire
than to fulfill Your will.
Teach me to pray.
Pray Yourself in me. Amen.

Prayer of Metropolitan Philaret of Moscow